

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XVII

Philadelphia, November, 1928

No. 2

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By CHARLES H. FRAZIER, M.D.

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

PRESS OF THE JOHN C. WINSTON CO., PHILA.

Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

VOL. XVII, No. 2

PHILADELPHIA, NOVEMBER, 1928

Fifteen cents a copy
One dollar a year

The Bishop's Page

I hereby set forth the following Prayer to be used in the Churches of the Diocese:

ALMIGHTY and everlasting God, Who by Thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the world; We beseech Thee to be with the Convention of this Diocese soon to assemble in Thy Name.

Put far from us all worldly thoughts and aims, and enable us to act as in Thy sight and for Thy glory.

Direct and rule our hearts that we may choose as Bishop Coadjutor a man approved by Thee. Guide the one chosen to accept the call of Thy Church, if it be Thy Will, and endue him with the gifts of Thy Holy Spirit, that he may be to the flock of Christ a true shepherd. Bind us all together in unity of spirit and reconsecrate us to Thy service that with loving devotion we may live for the up-building of Thy Church and the extension of Thy Kingdom; through Jesus Christ our Lord. *Amen.*

Thomas J. Garland

Bishop of Pennsylvania

We know that the whole Diocese shared in the great disappointment of the Notification Committee and the Bishop when the Rt. Rev. Edward Makin Cross informed us that he felt compelled to decline the election as Bishop Coadjutor, as he considered it his duty to remain in Spokane. We had hoped and prayed for a favorable decision and though our hopes have not been realized and to some it might seem as if our prayers were unanswered, yet we must bow in resignation to God's will and realize that He knows best. We have no reason to regret our choice. Either Dr. Sherrill or Bishop Cross would have been welcomed by all our people and by none more heartily and sincerely than the Bishop of the Diocese. There is, however, the same need for a Coadjutor, and considering the great work in the Diocese, it is not wise or right to unnecessarily delay the time when we shall have Episcopal Assistance. We have therefore called another Special Convention for the election of a Coadjutor to meet in the Holy Trinity Church on Tuesday, December 18. As there will not be any other business to bring before us, it is not likely that there will be a prolonged session. In the meantime let us continue to use the prayer for the guidance of the Holy Spirit and rest satisfied in the

confidence that in His good time the right man will be chosen and accept.

News of the General Convention will doubtless be in this and the succeeding issue. It is not necessary, therefore, to comment at this time on the important questions being considered. We do, however, call the attention of the Clergy to the resolution adopted requesting us to observe Armistice Day, November 11 (which this year falls on a Sunday). May our worship on that day bring a new spirit of peace into our hearts—into our Church—and bring closer the reign of peace on earth.

We also desire to record for the whole Diocese our great pleasure that our women made such a generous free-will gift in the United Offering. Of the total of over \$1,100,000, over \$94,200 came from the women of the Diocese of Pennsylvania. *Laus Deo.*

CALL FOR THE SPECIAL CONVENTION

Dear Brethren of the Clergy and Laity:

THE RT. REV. EDWARD MAKIN CROSS, S.T.D., having declined his election as Bishop Coadjutor of this Diocese, and the official notice of said declination having been sent to me by the President of the Standing Committee, who was the Chairman of the Committee on Notification,

Therefore, in accordance with the provision of Article III of the Constitution, I have decided to call a Special Convention of the Diocese to meet in the Church of The Holy Trinity on Tuesday, December eighteenth, at nine-thirty A. M., for the purpose of electing a Bishop Coadjutor, as follows:

"Dear Brethren of the Clergy and Laity:

In accordance with the provisions of Article III of the Constitution I hereby call a Special Convention of the Protestant Episcopal Church in the Diocese of Pennsylvania, to meet in the Church of The Holy

Trinity, 19th and Walnut Streets, Philadelphia, on Tuesday, December 18, 1928, at 9.30 A. M., for the purpose of electing a Bishop Coadjutor of the Diocese."

October 18, 1928.

In accordance with the resolution adopted by the General Convention I hope that an offering will be taken up in all our Churches on Sunday, November 18, for the Porto Rico-South Florida fund. A statement of the damage done by the recent storm appears elsewhere in this issue.

THE SPECIAL DIOCESAN CONVENTION

The Special Convention of the Diocese met in the Church of the Holy Trinity, Philadelphia, on Tuesday morning and afternoon, October the second. After the celebration of the Holy Communion, the Rev. E. M. Jefferys, President of the Standing Committee, read Bishop Garland's call for the Convention for the purpose of electing a Coadjutor, the certification of the consent of the Bishops and Standing Committees of the several dioceses, and also the list of duties that would be assigned to the Coadjutor. A resolution was then adopted allowing each nominator to make a speech of two minutes for the purpose of presenting information about his nominee.

The following were placed in nomination:

The Rt. Rev. E. M. Cross, Bishop of Spokane.

The Rev. Malcom E. Peabody, Rector of St. Paul's, Chestnut Hill.

The Rt. Rev. Paul Jones, formerly Bishop of Utah.

The Rev. Frederick Fleming, Rector of St. Stephen's, Providence.

The Rev. Robert Johnston, Rector of St. John's, Washington.

The Rev. Henry W. Hobson, Rector of All Saints', Worcester.

The Rev. H. Cresson McHenry, of the City Mission.

The Rev. Wm. Scarlett, Dean of the Cathedral, St. Louis.

The Rt. Rev. F. W. Howden, Bishop of New Mexico.

The Rev. Wallace J. Gardner, Rector of St. John's, Flatbush.

After prayers and the singing of the *Veni Creator Spiritus*, the Convention proceeded to ballot. The table, printed elsewhere, will show the trend of the voting. After the second ballot, the names of Drs. Gardner and Fleming were withdrawn, and on the next ballot their strength was thrown to Bishop Cross and he was elected easily. On motion the election was made unanimous, and Bishop Garland called upon the delegates to sing the *Gloria in Excelsis*, and to unite with him in prayer that Bishop Cross would be led to ac-

RESULTS OF EACH BALLOT IN VOTE FOR BISHOP COADJUTOR

	First Clerical	Ballot Lay	Second Clerical	Ballot Lay	Third Clerical	Ballot Lay
Cross	48	26	73	40	131	72
Peabody	13	12	5	6	2	1
Jones	5	3	2			
Fleming	26	7	15	6		
Johnston	61	39	66	39	59	34
Hobson	19	17	17	17	5	8
McHenry	5	2	1	2	1	
Scarlett	11	8	6	2	3	4
Howden	12	5	8	3	5	4
Gardner	11	4	18	5	1	
Toop	3	1	1			
Hulse	1					
McIlhenny	1	1				
Walters	1					

cept the election. The Bishop appointed the Deputies to the General Convention—Dr. Jefferys and Bishop Thomas—a committee to notify Bishop Cross of his election.

Proposal to Sell Church House

While the ballots were being counted at the election of a Coadjutor, Mr. E. H. Bonsall read the report of the Standing Committee concerning the proposal to sell the Church House, and at the close of his report introduced the following resolutions:

1. Resolved, That the Convention authorize the Church Foundation to sell the Church House when in their judgment it seems advisable to do so, provided the sale has the approval of the Bishop, the Standing Committee and the Executive Council.

2. Resolved, That from the proceeds of the sale, the present Bishop's House be altered for use as a Church House.

3. Resolved, That from the same source houses be provided for the Bishop and the Bishop-Coadjutor.

4. Resolved, That the balance of the receipts from the sale be invested and the income used for the support of the Episcopate.

Bishop Garland gave his endorsement to the resolutions and Dean Hathaway also spoke most earnestly of the urgen-

cy of disposing of this property. But the sentiment of the delegates was not at all favorable, and they would not even consent to Rev. Mr. Hartshorne's suggestion that a decision should be postponed until the regular diocesan convention in May. After Dr. Tomkins and Mr. William White had pleaded for the retention of the property, the resolution that it be sold was overwhelmingly defeated.

By courtesy of the Convention, Dean West, of the Department of Social Service, was given an opportunity to present the appeal of the Department for the support at the next election of the Welfare Bond issue; which he did most forcibly.

The Members of the
Church of the Resurrection
and all other friends of the
Reverend Dr. James O. McIlhenny
are most cordially invited by the
Vestry to an informal reception in
celebration of his
Twentieth Anniversary as Rector
to be held in the Parish House
on Thursday evening, November first
nineteen hundred and twenty-eight
WINFIELD C. SCOTT
CHARLES A. GILL
October, 1928 Wards

A Glimpse of the General Convention

What impressed a Pennsylvania visitor to the General Convention most was the large number of friends one met, on the street, in the lobbies of the hotels, and in the galleries of the House of Deputies. One could not go into the Willard, the headquarters of the Convention, or the Mayflower, the headquarters of the Woman's Auxiliary, without seeing some face that was familiar. It seemed almost like going into 202 South Nineteenth Street. These familiar faces, the balmy weather, the beautiful city and the perfect arrangements of the hospitable Church people of Washington, all combined to make it a delightful occasion.

Within the Convention itself our deputies speak in the highest terms of the good spirit which pervaded the meetings of the House of Deputies, and Bishop Garland says that the same happy state prevailed in the House of Bishops. For this reason the most important business of the Convention, the Revision of the Prayer Book, was carried through much more rapidly than had been expected, the members of both houses being eager to finish the work this year, and no one offering any serious obstacle. Many of the changes were therefore passed with very little discussion, and in the few cases where there was a spirited debate, it was in the best of humor. Our representatives in the House of Deputies voted for most of the proposed changes, but in some cases the delegation was divided. They attended to their duties faithfully, both on the floor and in committee, Dr. Tomkins being a member of the important Committee on Social Service and Dr. Taitt on the Committee on the State of the Church; and they were always in their places, although it required a New England conscience and a good night's rest to sit alert through some of the duller sessions. We can forgive the deputy who, once in awhile during some interminable resolution, pulled a cross-word puzzle out of his pocket for a few minutes' recreation. One cannot help wondering why conventions pass so many resolutions approving or disapproving of everything under the sun, and why there are so many "whereases." This is said apropos of the deputy who asked the House to "resolve that it is the duty of the Church to preach the Gospel," or some such obvious obviousity.

Not the least important, and perhaps the most enjoyable features of the whole Convention, were the events which were entirely apart from legislation; the great mass-meetings, the devotional services, and the social gatherings. In addition to the delightful hos-

pitality of the Diocese of Washington, culminating in Bishop Freeman's beautiful garden-party at the Cathedral, there was the gracious recognition given by President and Mrs. Coolidge when they received the delegates on the White House lawn, and many pleasant little teas, luncheons and dinners among smaller groups, which no doubt have left a fragrant memory which will remain long after the deputies, or at least their wives, have forgotten that the proposal to print the Thirty-nine Articles somewhere else than within the covers of the Prayer Book was postponed till a more convenient season.

To Philadelphians one of the most enjoyable of these extra-convention activities was the dinner of the Alumni of the Divinity School on Tuesday, October 16, when addresses were made by Bishop Garland, Bishop Thomas, Bishop Hulse, Bishop Creighton, Bishop Cross, Dr. Robinson, Mr. Monell Sayre, Mr. R. D. Brown and Dr. Foley. Visitors from Philadelphia who had not seen him before were particularly interested in seeing and hearing Bishop Cross, who had just declined the Coadjutorship. His presence, and earnestness, and eloquence, added deeply to their regret that he had found it impossible to come to the Diocese.

One cannot get a clear idea of the Convention unless he envisages also the numerous smaller groups interested in particular movements or certain phases of religion, who came to Washington to hold meetings and conferences, drawn into the orbit of the Convention. Largest of all was, of course, the Woman's Auxiliary, whose great meetings are described elsewhere in this issue. Then there was "Sam" Shoemaker's conference on conversion, a conference of the Society of the Nazarine whose members are interested in healing, the Religious Education Conference, and various other groups, some representing incorporated organizations, and others merely temporary alliances for the purpose of carrying out some program of legislation.

One of our deputies received much attention in the Washington papers because he injected a bit of humor into the proceedings of the Convention during the debate on the changes in the Baptismal Office. Dr. Foley set the whole house roaring with laughter when he pointed out in Lincolnian fashion the inconsistencies in some of the proposed revisions. Those who know the Pennsylvania delegation were not surprised, for with three such irrepressible and experienced raconteurs as Drs. Foley, Tomkins and Taitt, there were sure to be some good stories told.

For the delectation of our readers, we

record only a few of the unnumbered chestnuts that were shaken from the boughs of memory by some of the incorrigible wits of the Convention. Usually they were told to illustrate or clinch some point in an argument. How well they did it we leave the readers to judge for themselves.

A pompous clergyman, afflicted with that ponderosity of manner (now fortunately much less common than formerly) which prefers long, mouth-filling words of Latin derivation to our short, forcible Anglo-Saxon speech, began his sermon in this manner: "The text is St. Paul's words, 'I die daily.' Now I would not have you think, my brethren, that by these words the Apostle meant that he suffered from any diurnal disintegration of his corporeal existence."

And apropos of economy in administration, one of the deputies told of a young lady who bemoaned her lover's thrift in this wise: "I do wish that when he comes to see me, John would spend something else besides the evening."

At one of the dinners this story was told: One afternoon a breathless man rushed into police headquarters in the Town Hall exclaiming, "I have come to give myself up; I just shot a toast-master." "You're in the wrong place," replied the sergeant. "Go over to room 522; that's where they pay bounties."

Altogether it was a wonderful convention. There was no tenseness in the air, men preserved their balance, and even such subjects as Prayer-Book Revision and the Thirty-nine Articles, which were supposed to be heavily loaded with dynamite, were handled in such a way that there was not a single explosion, and no one had his feelings hurt. So we believe our prayer that the Convention might be "saved from all error, ignorance, pride and prejudice" was answered.

G. C.

Bishop Gilman confirmed fifty-eight Chinese in May and June, twenty-four men and thirty-four women, in Wuchang, Hankow and Ichang.

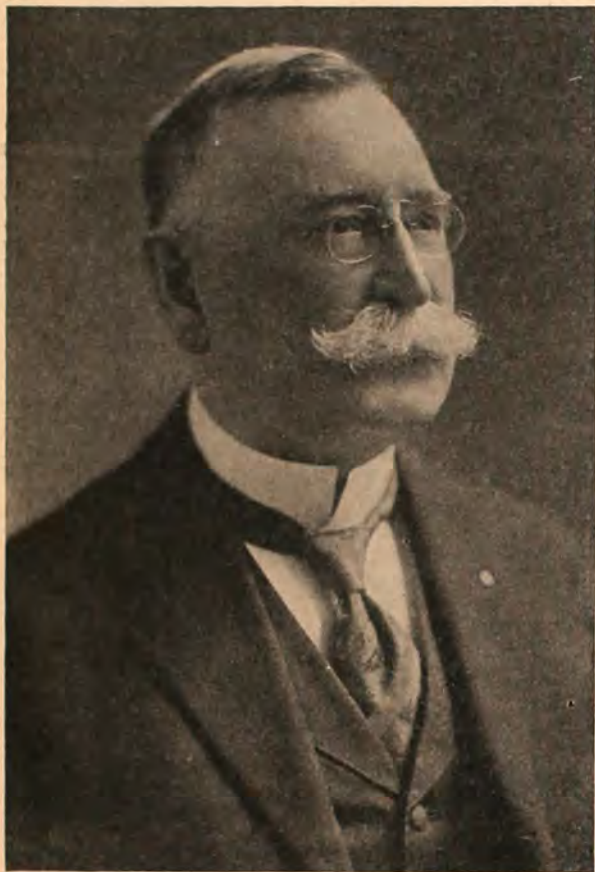
How lovely it must have been to have lived back in those days when people exclaimed in the words of the Psalmist "I was glad when they said unto me, let us go into the house of the Lord."

Some Christians are so narrow-minded that they can look through a keyhole with both eyes at the same time.

The National Brotherhood Convention

Article written by

GEORGE HERBERT RANDALL



MR. EDWARD H. BONSTALL

For more than eighteen years Mr. Edward H. Bonsall, well-known layman of our Diocese, has been the able and beloved National President of the Brotherhood of St. Andrew. Just as he has done in all Diocesan matters entrusted to him, he has given of his time, his thought, his means to the furtherance of the Brotherhood and its national work. He has attended every National Convention, as well as many lesser gatherings of the Brotherhood, and in the Church generally he has become a familiar and welcome exponent of the things that should become the controlling motives of men, especially young men.

Mr. Bonsall has never seemed to us other than a comparatively young man, therefore it was a surprise and a matter of deep regret to the recent National Convention of the Brotherhood that he should plead the "necessity for younger blood," and ask to be retired from the presidency. His wishes were acceded to, but there is inevitably a feeling of deep regret—indeed of sadness—throughout the Brotherhood that Mr. Bonsall felt it best to take this step. It is unfortunate that space will not permit the publication of an address made to Mr. Bonsall at the Brotherhood Convention on behalf of the assembled delegates as he relinquished the helm to his successor, an address in which were summed up the many striking accomplishments of the nearly two

decades of his headship of the Order. This address was followed by the presentation of a very beautiful watch by one of the prominent delegates, on behalf of the Convention. To both of these Mr. Bonsall responded in his usual happy way, bearing a note of affectionate good will to his young successor and of confidence in the future of the Brotherhood. Upon his retirement from the Presidency Mr. Bonsall was elected Vice-President of the Brotherhood, and as a member of the Council his experience and wisdom in the affairs of the Brotherhood will continue to be subjected to heavy drafts.

His successor is Mr. Henry Lawrence Choate, a layman of middle age, of the Diocese and city of Washington, a rising insurance executive, and one who has already had a very varied and successful experience in the Brotherhood, both as a worker in the ranks and in many executive positions. Born in Chicago thirty-nine years ago, Mr. Choate's first contact with the Brotherhood was as a member of a small Junior Chapter in St. Simon's Mission in that city, now come to be a prosperous Parish. The World War found him engaged as a war secretary of the Brotherhood, with duty at the Great Lakes Naval Station. Previous to that he had been in business positions, both in Chicago and Pittsburgh, his first work having been as a boy in the offices of the Chicago and Northwestern Railway. After the war he took up insurance, finding duty as an agent of the Mutual Benefit Life Insurance Company of Newark, New Jersey, attached to their Chicago office. On January 1, 1925, Mr. Choate's ability had caused him to be promoted to General Agent of the company at Washington, with territory covering the District of Columbia and Northern Virginia. This position Mr. Choate now holds, making his home in Washington, and with Mrs. Choate being a communicant of St. Paul's Church, in Rock Creek Parish. He is also teacher of a young men's Bible Class, and although he has relinquished the directorship to others, he is one of the most active leaders in the Brotherhood in that venerable Parish, having a special interest in the work of the Junior Chapter, of which for some time he was Counselor.

The Brotherhood Convention closed the evening before the General Convention opened. Mr. Bonsall was made permanent Chairman of the Convention, which had brought together 1,440 delegates and visitors from no fewer than fifty-five Dioceses and missionary districts. From the Diocese of Pennsylva-

nia there were forty-six delegates and registered visitors. For the ensuing triennium (for the Brotherhood will hold its Convention hereafter every three years) Mr. Bonsall was elected (as stated) Vice-President; Dr. Charles E. Beury was re-elected National Treasurer; Mr. Edmund B. McCarthy was re-elected a member of the Council; Mr. Rodney T. Bonsall was newly elected a member of the Council; Mr. Leon C. Palmer and Mr. G. H. Randall, both members of Holy Trinity Chapter, were re-elected respectively General Secretary and Associate General Secretary of the Brotherhood.

There were several outstanding and unusual features of the Convention. First there was the laying of a wreath by a large delegation of the Brotherhood upon the tomb of the Unknown Soldier at Arlington. Mr. James Lawrence Houghteling, of Chicago, son of the Brotherhood's founder, personally placing the wreath. The following day President Coolidge formally received the Brotherhood as a group in the grounds of the White House, where, with the President standing in the center, the usual Convention photograph was taken. Mr. Coolidge expressed to Mr. Bonsall his appreciation of the Convention and his wish that it might continue to be a happy gathering. Following the order of the program, the next unusual event, and a delightful feature it was, was the garden party arranged for the delegates by the Bishop of Washington and Mrs. Freeman at the Bishop's House in the Cathedral Close. This beautiful private garden overlooking the city of Washington had just been completed and the Brotherhood was honored by being invited there for the first formal use made thereof. The Sunday afternoon out-of-door service of the Brotherhood was held in the amphitheatre, also within the Cathedral Close, and brought together between 12,000 and 15,000 people. Bishop Freeman presided, introducing for two outstanding addresses Dr. Rudolph Bolling Teusler, of St. Luke's Hospital, Tokio, Japan, and the Hon. George Wharton Pepper, our own well-known layman and one-time member of the Brotherhood Council. About thirty-five Bishops of the Church were present at this service, with almost innumerable clergy. Dr. Murray, the Presiding Bishop, pronounced the benediction. The great closing service of the Brotherhood was held at the Church of the Epiphany, our own former townsman, the Rev. Dr. Phillips, Rector. The large Church was filled to its utmost capacity; many were turned away. The addresses there

that night were made by Bishop Darst, Chairman of the National Commission on Evangelism, and by a distinguished Philadelphian, the Rev. Dr. Newton, of Overbrook. At this service Bishop Freeman introduced for a brief word the new President of the Brotherhood, Mr. Lawrence Choate.

Space will not permit of even casual reference to the many customary features of the program as a whole. These are fully set forth in the general Church press. There were about forty-five Diocesan Bishops, clergy, and laymen on the program, and the Church leaders and other thoughtful men who attended the sessions were unanimous in the opinion that it was one of the strongest programs the Brotherhood has ever arranged.

Many are asking if the election of the new President will mean the removal of the Brotherhood headquarters from our Church House to Washington. This can be answered in the negative. Since the fall of 1915 the National Brotherhood has enjoyed the hospitality of the Diocese of Pennsylvania, sharing the space under its official roof, and it desires once more to express its appreciation of this privilege.

FLORIDA AND PORTO RICO HURRICANE

Both of the Houses of the General Convention adopted the following Resolution: "WHEREAS, The Missionary District of Porto Rico and the Diocese of South Florida were visited by a severe tropical hurricane during last September, resulting in the total destruction of many churches, rectories, and parish houses, and serious damage to many others, including St. Luke's Hospital, Ponce, Porto Rico, amounting in losses totalling about \$200,000;

THEREFORE, BE IT RESOLVED, by the House of Bishops, the House of Deputies concurring, that the 24th Sunday after Trinity, November 18, 1928, be designated as "Porto Rico-South Florida Rebuilding Day," and that parochial authorities be requested to take an offering on that day for the purpose of raising the money necessary to the rebuilding of the Church's work in the areas aforesaid.

In obedience to this resolution, Bishop Garland has asked for an offering from all the Parishes on November 18. As we all know, there has been great destruction in Porto Rico, the Virgin Islands, and southern Florida. The estimated need for repairs is: The Virgin Islands, \$7,000; Porto Rico, \$118,600; and southern Florida, \$84,200.

Daniel was the only man who was not spoiled by being lionized.

The United Thank-Offering

The Great Presentation Service

It is early in the morning on the 11th of October, at the Cathedral of St. Peter and St. Paul, on the green slopes of Mt. St. Alban in Washington.

The gray walls stand out majestically against a clear, blue sky; the vast interior, only partially roofed over, shows a long nave seating three thousand persons. Three altars gleam at the farther end. Workmen sitting on bits of scaffolding are amazed at the sight below them; for, up a long board incline, reaching half-way to the entrance of the grounds, comes a solid stream of worshippers—mostly women—moving slowly, inch by inch, up toward the great building above them.

Some have left distant homes before daylight, many have been waiting since six o'clock. Every seat is soon filled—the entrance is packed solid—more than five thousand are there. Hundreds more fill the Bethlehem Chapel in the crypt below, and still there are hundreds more who sit or stand as near as possible outside.

The service commences, Bishop Murray as Celebrant, nine bishops assisting.

The names of many Diocesan officers who have passed into the greater life during the last three years are read from the altar.

The women from Pennsylvania hear "Amie H. C. Hollingsworth," and are comforted to know that their gifts are presented in her name.

The offerings are carried to the altar; the golden alms basin overflows. The stream of communicants passes up and down the aisles; thousands receive the Bread of Life.

The same evening in different surroundings thousands again gather to hear the total of the offering. The immense auditorium, holding nearly four thousand, is packed to the doors an hour before the service is to commence.

The stage is filled with missionaries from all parts of the world, including Miss Wuo from China, three Japanese nurses in native costume, from St. Luke's Hospital, Tokyo, who are here taking post-graduate courses, and one with garlands about her neck, from Honolulu.

The organ peals forth:
"Ancient of Days, Who sittest throned in glory,

To Thee all knees are bent, all voices pray!"

Everyone sings—the walls vibrate with the great song of praise.

Bishop Freeman, of Washington, opens the service, followed by the presiding Bishop.

Dr. Wood introduces all the missionaries, and Dr. Sturgis makes a stirring address.

At last the treasurer, Mr. Franklin, announces the glorious result of the morning's offering, and the figures are shown on a frame-work, high above the stage.

ONE MILLION, ONE HUNDRED AND
ONE THOUSAND, FOUR HUNDRED
AND FIFTY DOLLARS!

Every one stands up—there is a great burst of song:

"Praise God from Whom all blessings flow,

Praise Him all creatures here below,
Praise Him above ye heavenly host,
Praise Father, Son, and Holy Ghost."

And Pennsylvania's share? Ninety-four thousand, three hundred and five dollars!

Let us, each one, give thanks to God that He has counted us worthy to share with Him in this glorious work for His children, and let us, with renewed zeal and re-consecrated lives, go forth into the coming Triennium, determined to accomplish still greater things for Christ, through our prayers, our gifts, and our joyful service.

Faithfully,

HANNAH C. BAKER.

BIRTHDAY THANK-OFFERING

Many gathered in the Church of the Epiphany, Washington, on Sunday afternoon, October 14, to share in the Birthday Thank-offering of our boys and girls.

Bishop Murray, the presiding Bishop, received the offering, which amounted to \$32,386.29, and the Right Reverend Frank W. Creighton, Bishop of Mexico, told what the offering was going to mean to the girls of Mexico who will be able to attend Hooker School when the new building is up.

Pennsylvania's share in this offering was over five hundred dollars, and this was presented at the service by two boys from the Church School of St. Paul's, Chestnut Hill, John Whittaker and Endicott Peabody.

Before the close of the service the happy news was given out that the Birthday Thank-offering for the next three years would go towards the building of a children's ward in St. Luke's Hospital, Tokyo.

Everyone came away from this inspiring service with the feeling that the Offering was going on its way to Mexico with the added strength of prayers from many thankful hearts.

The only music typically American is said to be that made by the mocking bird, the saxophone and the cash register.

The Church News

Official publication of the Protestant Episcopal Church
in the Diocese of Pennsylvania

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Street, Philadelphia
BUSINESS OFFICE—1016 Arch Street, Philadelphia

Address all editorial correspondence to the Church House, 202 S. 19th Street
Address all subscription and business correspondence to "The Church News,"
1016 Arch Street

TERMS: { Single Numbers.....15 cents
Annual Subscriptions (by mail).....\$1.00
25 or more copies to one address.....Each, 50c. a year
Advertising rates on application to the Business Manager

PRESS OF THE JOHN C. WINSTON CO., PHILADELPHIA

STATISTICS AND PERCENTAGES

According to an ancient story in the Book of Samuel, David in his later years brought down the devastating wrath of the Almighty on Israel because he made a census of the people. It seems quite probable from Joab's remonstrances that the good, old king had become possessed with a modern passion for statistics and percentages. It may be that he had erected a "Watch us grow" sign on the recently acquired site of the Temple, and that he wanted to compare last year's population with this year's, or point with pride to the fact that in the year before his reign began only 27% of the hold-ups on the road from Jerusalem to Jericho had been avenged, while during the current year, 89% of the bandits had been arrested and were now awaiting trial; or perchance he was curious to see whether there had been more male babies born during the rebellion of Absalom than in the days of peace preceding it; or some other actuarial and statistical juggles equally fascinating and useless with which he might while away his leisure hours.

The Good Book attributes this fatal undertaking of King David to the suggestion of the Devil—which should teach all good people in every age to quarantine, and disinfect, and scrupulously inspect all statistics before admitting them to the harbor of the mind. When statistics are offered, even by the Reverend Clergy, and even concerning the Lord's work, it is well not only to find out whether they are facts, but also whether they are only solitary facts. If they *are* facts, but just mere facts, nothing could be more misleading. For bare and unadorned facts, without any accompanying explanation of the varying factors which in every case are necessary to explain the facts, may give the reader an altogether erroneous idea of conditions. This should be remembered in reading the statistical reports of the General Convention, and indeed of any organization, National, Diocesan or Parochial. The amount of money raised in a Diocese, or the growth in communicants, is no infallible index of the amount of work being done in it. We hope

the Church is growing in numbers, but if it is not, there may be some other explanation than lack of consecration. A suburban parish growing at the rate of 100% a year may not be working as hard or be as full of the Spirit of Christ as a city parish that remains stationary in numbers because it serves a shifting, unchurched population.

Percentages are seldom dependable as indicators of actual conditions. They frequently conceal the facts. The inefficient parson who won golden words of praise for his energy when he reported that he had baptized 100% more people in one year than in the preceding, would have had a much different reception if he had said, "Last year I had two baptisms and this year I have had four." We need to beware of people who are always talking in percentages. In the language of the street, "They may be trying to put something over on us."

At any rate, it is important to remember that the Lord has no delight in figures, and to be careful to sift the soundness and significance of evidence.

HELP HIGHLAND PARK

Though the regular contributors to the October Call of the Church Extension Fund have already sent in their contributions, we wish to commend to our readers the object of that call—the building of a church at Highland Park. Just think! here is a place where "on many occasions the regular communicants are unable to gain admittance to the regular services." If there is anything that should appeal to our practical philanthropists it is such a condition as that. Surely it is so rare as to be unique. This parish and the modest, hard-working rector deserve the hearty support of the whole Diocese.

SHRUBBERY

There is a famous passage in Plato's *Republic* on the influence of beautiful surroundings on the development of the character of the young which might well be hung on the walls of our parish houses for the edification of Rectors, Wardens, and Vestrymen. For as one goes about the Diocese he can see where much might be done both inside and out to beautify our churches and thus provide, in part at least, an environment congenial to an appreciation of beauty. Just now there is an opportunity to improve the appearance of the outside and the setting of many churches by planting shrubbery around them. How much it adds to the beauty of a church to have it set in God's own green grounds! And to have attractive walks or drives leading up to it. Not cement walks! Is there anything man ever invented uglier than a cement pavement? What shrubbery can do to add to the beauty of even a most beautiful church can be seen at St. Alban's, Olney, and in a few more of our parishes where the Rector has appreciated the value of the outside appearance as well as the inside.

A GREAT LOSS TO THE DIOCESE

Mr. Samuel H. Warnock, the very efficient publicity man, returned from his vacation feeling quite well, but almost immediately the old diabetic trouble, which he had had for some years, returned. At once he was sent to the Episcopal Hospital, and in a couple of weeks it was found necessary to remove his right leg above the knee in an attempt to stop the ravages of the disease. At present Mr. Warnock is doing very well. Everyone is hoping for his complete recovery.

He is sadly missed in the Church House office, where his work is of the utmost value. His contacts with the editors of our newspapers and the re-

porters have proved most helpful to the Diocese of Pennsylvania, and his loyalty to the Bishop of this Diocese, for whom he has very high regard, is an example to us all. A publicity man as good as he is naturally receives other offers. He has refused them because he wishes to work with the head of this Diocese.

We should all remember that one of the most progressive efforts of this Diocese, namely the moving picture which shows the institutions and their work in such a graphic way, originated in the brain of Mr. Samuel H. Warnock. The results from this in the Campaign Fund more than repaid the Diocese for all the salary that was ever given to him.

Mr. Warnock's close friendship with the clergy can be best known by the fact

that over twenty of them visited him on one day while he was in the hospital. The prayers of the Diocese are asked for his complete recovery.

AN ORGAN FREE

Mr. Subers, of 2437 Sepviva Street, Kensington, has an organ which he is willing to give to any mission that needs one.

Six young men were ordained to the diaconate in the Diocese of Texas by Bishop Quin within a single week in June, a thrilling occurrence in a diocese which for some time had given us no men to the ministry.

EDUCATIONAL ASPECTS OF THE GENERAL CONVENTION

Apart from the educational influence of contact with other minds in social fellowship and in business meetings of various kinds connected with the Convention, two strong factors of an educational nature were very evident in Washington.

In the first place one could visualize *our Church*, stretching from Liberia westward to China,—from Alaska to Brazil. Representatives from the Philippines,—Japanese women from the Woman's Auxiliary in Japan,—Bishops and Deputies from the various Dioceses and Missionary Districts,—members of the manifold organizations associated with the Church, mingled in small groups or assembled in large meetings. A feeling of "oneness" prevailed; the corporate consciousness was deepened.

The General Convention itself is a visualization of the Church throughout the world,—with many spheres of responsibility,—with many different lines of activity. Twenty thousand and more people from all parts of the world gathered to discuss ways of hastening the coming of the Kingdom of God on earth.

In the second place the National Council Training Institute Classes for Study and Conference held each day from October 12th to 20th marked the intense desire on the part of leaders in Church work, to learn more about and to work more for the Church.

Forty-eight distinct classes were arranged by the various departments of the National Council,—by the Woman's Auxiliary and the co-operating agencies of the Church. These were held in the Y. W. C. A. building and over 2500 persons attended. Surely these persons will go back to their respective fields of work with greater courage and zeal, having been inspired by the leadership and the helpful discussions in these classes.

Never before has Religious Education received such prominence at a General Convention. Ten distinct Conferences and forty classes in various phases of religious education were held, besides an address on religious education given by the Rev. John W. Suter, Jr., before a Joint Session of the General Convention.

In addition, four demonstration meetings of service program activities were held by local church schools, and a religious play of the twelfth century, entitled "Adam," was presented by the Episcopal Actors' Guild under the auspices of the Commission on Church Drama and Pageantry.

THE DIOCESAN NORMAL SCHOOL

The Diocesan Normal School opened its ninth year most auspiciously on October 11 with a registration of over a hundred and twenty-five students, many of whom attended the school for the first time. Members of several other Christian bodies are in attendance.

Many of the students who have received their N. A. T. A. diplomas have come back for additional work.

Two new instructors—The Rev. Robert O. Kevin, Jr., and the Rev. Paul Micou—have been added to the Faculty.

Five Classes are studying Biblical subjects. There are two classes in Missions, two in Church History, three in Psychology, two in Pedagogy and four General Courses—a very popular one being Religious Drama.

Even the largest available rooms in the Church House were overcrowded with some of the classes.

Delight with the resumption of the Classes, renewal of fellowship with other students, desire to do definite work leading to a Diploma were abundantly evident.

When life seems hard and not worth while the struggle go out into the garden and behold the rose. It has prickling thorns, but it is beautiful just the same.

Ah, heaven and earth are not, as people say,

Dim distances apart:

Leave but a little door ajar today,
And heaven shall flood thy heart.

Some people fall out with God when they acquire a grievance against their minister.

The worst thing that a man can possess is a friendly enemy.

New students eagerly submitted whatever credentials they possessed so that they might be accepted by the School toward the required number of Credit Units. Students made careful selection of Courses after studying the Prospectus and consulting with the Director.

Supper is provided by Michaud and is served by the Young People's Fellowship of Holy Trinity Church—who are, in this way, rendering great service to the Diocese.

CONFIRMATIONS, SEPTEMBER 23 TO OCTOBER 30

Sept.

- | | |
|---|----|
| 23. St. John the Evangelist, Philadelphia | 39 |
| 23. Transfiguration Mission ... | 19 |
| 30. Holy Trinity, Lansdale (including 2 for Emmanuel, Quakertown) | 13 |

Oct.

- | | |
|----------------------------------|----|
| 7. All Saints, Fallsington | |
| 7. St. Luke, Newtown | 10 |
| 14. St. Paul, Doylestown | 18 |
| 21. Calvary, Rockdale | 7 |

G. F. S. HOLIDAY HOUSE

The Girls' Friendly Society Holiday House at Cape May opened for the summer of 1928 on Saturday, June 23. The season was a very happy and a most successful one. Notwithstanding the great heat in many of our big cities, the weather was pleasant and the rains of the Spring brought out all the beauty of color in the wonderful hydrangeas, and the lovely flowers were something long to be remembered.

The Holiday House was filled to capacity and many were refused for lack of room. The Candidates and the Married Members with their children came in the early part of the summer; over one hundred Candidates had a happy time by the sea, of which they never seem to tire. Members from many dioceses outside of Pennsylvania, including nine from Canada, were among the over 500 guests. Several informal conferences were held with the Senior Members, and on September 8 and 9 a conference of Member-Chairmen was held, which was most helpful, the thirty branches taking part.

The outdoor life is one of the great charms of the Cape May Holiday House, and the real home atmosphere and the "Friendly" influence in the House is felt and appreciated by all.

Heartly thanks are given to the many clergy who came for a celebration of the Holy Communion each Sunday and to the Rector of the Church of the Advent, who came each Wednesday.

The summer of 1928 will long be remembered as one of the happiest and most profitable of the over thirty-five years of Holiday House work.

G. F. S. MEMBER-CHAIRMAN CONFERENCE

In preparation for the coming season's work, a conference on "Program Building in Branches" for G. F. S. Member-Chairmen, was held at the Holiday House, Cape May, N. J., Saturday and Sunday, September 8 and 9. Thirty-one delegates from twenty-six branches played, studied and worshipped together. Saturday afternoon was given over to recreation—bathing, boating and hiking.

Rev. Edward H. Bonsall, Jr., opened the conference on Saturday evening with a brief service in the House Chapel, and celebrated a Corporate Communion early Sunday morning. The conference program provided for group discussion of the major activities of a Friendly branch—Classes, Recreation, Service to the Church (including Missions), Social Service and Worship,—in special relation to the new suggestions being put forth by the national society. An interesting feature was a demonstration Branch meeting, planned and conducted by the girls.

This conference (the second of its kind in the diocese) was led by Miss Esther Fifield, G. F. S. Field Secretary for the Third Province, and Miss Margaret Smythe, Vice-President for the G. F. S. in Pennsylvania. Miss Emma F. Neilson, Chairman of the Holiday House Committee, acted as hostess, and dispensed a gracious hospitality.

PATRONAL FESTIVAL AT ST. ELISABETH'S CHURCH

St. Elisabeth's will keep its Patronal Festival on St. Elisabeth's Day, November 5. There will be a Celebration of the Holy Communion at 10.45, when the Celebrant will be the Rev. Frank Williamson, and the Preacher will be the Rev. John R. Crosby, Ph.D., S.T.D., the Priest-in-charge. On the Sunday within the Octave the Rev. A. J. Arnold will be the Celebrant at the service at 10.30, and the Rev. R. K. Yerkes, Ph.D., S.T.D., will be the Preacher. On the afternoon of that day, which will be Armistice Sunday, there will be Solemn Even-song at 4.30, when the music will be rendered by the choir of the Russian Orthodox Church of the Holy Virgin. At this service the Priests and congregations of the various foreign bodies in Philadelphia have been invited to attend, and it is expected that at least eight of the Allied Nations will be represented. The service will thus be a solemn dedication of the Church to work among our Foreign Born and citizens of all nationalities. It is hoped that the work of St. Elisabeth's will inaugurate a new era of service, both to the Diocese and to the community, so that it will become indeed, and in fact, the Church Home for all strangers in the city.

The work at St. Elisabeth's is the first opportunity the Church has had to do a definite piece of work on a large scale among the foreign born in that district of our city. Already a definite start has been made among the Ukrainians, Greeks, Bulgarians and Serbs. In addition to the Italian Work already in operation, there are also some 400 American families in the vicinity which are practically unchurched, and many of these are beginning to attend services. The work is being supported by the Diocese in its missionary character, but the workers there hope that the whole Diocese will show their real interest by attending the services and in joining in so much of the Guild Work as may be possible.

Young Mother (proudly): See! Baby is learning to walk.

Friend: Oh, do you think it really worth while to teach him? Practically nobody walks nowadays.—*Life*.

"Good humor is the best business lubricant."

CLERGY CHANGES IN THE DIOCESE

The Rev. Geoffrey M. Horsfield has become Curate at S. Mark's Church, Philadelphia. He was ordained in June, after graduating from the Seminary at Alexandria, where he had charge of several Missions in Virginia.

The Rev. Arthur K. Fenton has resigned his work as Curate at S. Peter's Church, Germantown, to become Rector of S. James' Church at Jermyn, in the Diocese of Bethlehem.

The Rev. Aronah H. MacDonnell has resigned as Curate at S. Timothy's Church, Roxborough, to accept appointment as Missionary at two stations in Camden, N. J.

The Rev. James McClintock has resigned as Curate at S. Mark's Church, Frankford, and has accepted appointment as Missionary to look after the new Mission of Ascension, Rhawnhurst.

The Rev. W. H. Cavanaugh, who has been doing Supply Work since his resignation from S. James, Hestonville, some years ago, has accepted appointment as Missionary at the recently established Mission of The Redeemer, Englewood.

The Rev. Lucien M. Robinson, S.T.D., D.C.L., has become Professor Emeritus of Liturgics, Church Polity and Canon Law at the Divinity School. Dr. Robinson has been on the Faculty of the School since 1892, when he was made Instructor in Liturgics and Church Polity, becoming Professor in 1904, when the Chair of Canon Law was added to his duties.

The Rev. Henry R. Gummey, D.D., was elected Professor of Liturgics, Church Polity and Canon Law at the Divinity School at the meeting of the Joint Boards held in October. He will continue also as Rector of S. James' Church, Downingtown.

The Rev. Frederick E. Seymour has taken charge of S. Mary's Church, Ardmore, as Locum Tenens pending the election of a Rector.

The Rev. John K. Shryock has resigned as Assistant Minister at the Church of The Saviour, West Philadelphia.

The Rev. Benham Ewing has left S. Clement's Church, Philadelphia, where he has been serving as Curate since 1924.

The Rev. Richard M. Doherty has resigned as Rector of S. Martin's Church, Marcus Hook, and is living in Miami, Fla.

The Rev. John P. Bagley is looking after the services at S. Martin's Church, Marcus Hook, until a Rector is elected.

"When a man gets rich, God gets a partner, or the man loses his soul."

"The church is not a club, but a crusade; not an ambulance, but an army."

Welfare Bond Issue

BY CHARLES H. FRAZIER, M. D.

President of the Public Charities Association of Pennsylvania

Incomprehensible as it seems to those of us who are interested in the subject, a great deal of the discussion there has been so far about Amendment No. 10—the so-called Welfare Bond Issue—has been technical and academic. Yet, actually, if there ever was a subject that calls for consideration along the lines of human interest it is this one. It is of value to be reckoned solely in terms of relief of suffering and giving the afflicted a chance to recover from their affliction.

The interest the clergy and prominent laymen of our Church are showing in Amendment No. 10 is most gratifying. The Rev. Paul S. Atkins, chairman, and Hon. Clinton Rogers Woodruff, adviser, of the Central Committee on Christian Social Service, issued a letter to the clergy of the State asking them to devote part of their sermons and space in their parish publications to the Welfare Bond Issue. The response to this letter has been most pleasing.

Supporters of Amendment No. 10 plead that the purely human values in this question should receive the attention they deserve. The actual fact is that at this moment there are thousands of men, women and children in Pennsylvania who are ruthlessly deprived of the chance they might have of regaining mental health because they cannot be taken into the shamefully overcrowded State institutions. Further, the other thousands who have been admitted to these institutions are not receiving adequate treatment because of lack of room and lack of proper facilities. The capable heads of these institutions and their devoted staffs are the first to admit the truth of the situation.

Unfortunately the people of Pennsylvania do not know the actual conditions as they exist. If they did, they would not tolerate them for a moment. The decent citizens would not permit a condition in which thousands of families all over the State are submerged and beaten down in the race for life, liberty and the pursuit of happiness just because they have an unfortunate member whom the State will not take care of and they cannot.

However, the citizens of Pennsylvania will never know the real truth as long as this discussion is kept on the basis of the technical procedure involved. Advocates of Amendment No. 10 have convincing answers to make to the technical points involved, but it is not the purpose here to enter upon that phase. The present writer desires to



Dr. Charles H. Frazier,

do what he can to inform the people of the State on the aspect of the question about which they have heard the least. He wishes as far as he is able to paint for them the actual conditions that exist, told in terms of the human suffering involved.

It is hard for people living formal, comfortable lives to realize conditions existing in our State-owned institutions. Figures can hardly convey the true state of affairs, words also are inadequate, but if people of the State could only visit these institutions and see with their own eyes the difficulties under which the institutions are laboring, the public would be unanimous in demanding that immediate relief be given.

The eighteen State-owned institutions

which will benefit through approval of Amendment No. 10 are filled beyond capacity. In many instances dormitories are so crowded that there is scarcely space between the beds. Recreation rooms, sun parlors and porches are used for sleeping quarters; patients are sleeping in hallways, attics and basements; doubling up in single beds or sleeping on mattresses on floors. Fully one thousand patients are being cared for in places inadequately ventilated, unlighted and where fire risks approach a maximum.

Are not these unfortunates entitled to some relief at the hands of a Commonwealth with the great natural resources such as this State so proudly boasts?

This appalling situation that we face today is not of our own making. It represents, not the development of weeks or months, but instead the culmination of long years of indifference and neglect. It is a condition, however, that can no longer be side-stepped, for we have come face to face with a stone wall, the moving of which lies in the hands of the voters of Pennsylvania. The problem can be settled satisfactorily in only one way, and this is to provide the necessary finances for the carrying out of a constructive program of expansion by voting "yes" on Amendment No. 10.

On every hand the mentally afflicted of Pennsylvania cry for help. Will you turn a deaf ear to their piteous appeal when you visit the polls on November 6?

vote **YES** for
Amendment Number 10
The Welfare Bond Issue

[ELECTION DAY]
November
6

If you vote "YES" it will help care for the Insane, the Feeble Minded, the Epileptics and Other Unfortunates.

CHRISTMAS GIFTS FOR THE PHILIPPINES

A play in three Acts is in progress.

First Act

Scene: In many Parishes of the Diocese children have gathered to make and to contribute articles or money suitable for Christmas Gifts for the children of the Philippines. These gifts were sent to the Church House.

Second Act

Scene: Church House, Rooms 30 and 32. Several young ladies busily engaged for nearly a week in sorting gifts, arranging them in piles according to the needs of various mission stations in the far away field.

The array of toys and other gifts looks like "Santa Claus's work shop." The girls working with them are enjoying the Spirit of Christmas three months ahead of time.

The packages are finally packed, wrapped, addressed and mailed.

(The Curtain remains down for several weeks to indicate the lapse of time during which the packages are traveling over the United States and the Pacific Ocean.)

Third Act

Time: Christmas Morning, 1928.

Scene: Various Mission Stations and Schools in the Philippine Islands. Groups of brown-skinned boys and girls receiving the packages from American boys and girls.

As they eagerly receive these bundles in their attractive wrappings, we can imagine them going off to the shade of a palm or banana tree, opening the gift and saying "Thank you" and "Merry Christmas to our unknown friends in Pennsylvania."

The Curtain falls on a vision of a Manger with the Christ Child. Near it are St. Joseph and the Blessed Virgin Mary; before it are the Shepherds and the brown children of the Philippines and the white children of America—all kneeling and singing "Glory to God in the Highest and on Earth Peace, Good-will Toward Men."

Such is fame. A railroad man who has been in and out of New York City for many years remarked the other day of Trinity Church, "That's a Methodist church, isn't it?" And a soda fountain clerk just one block from the Church of the Transfiguration, New York, said, "The Little Church around the Corner? That's a Presbyterian Church."

FIFTY-EIGHTH ANNUAL SUNDAY SCHOOL INSTITUTE

"The Institute was good"—

That terse comment uttered by many people indicates the general opinion of the five hundred and more persons who attended the 58th Annual Institute of the Sunday School Association of the Diocese.

The commodious parish house of the Church of the Holy Apostles afforded large rooms for the Sectional Conferences, as well as a display of religious literature which attracted much attention. The tables on which the books, pamphlets, pictures and so on were arranged, were crowded throughout the entire session by those eager to examine and to procure books to help in the art of teaching, or literature to assist in the nurture of the devotional life.

A "Children's Corner," loaned by St. Asaph's Church, Bala, and arranged near the font in the Church, received much attention.

The Institute was fortunate in its speakers. The Rev. John W. Suter, Jr., the Executive Secretary of the Department of Religious Education of the National Council, was the chief speaker at the afternoon session, and the Rev. Royden K. Yerkes, D.D., Professor of the History of Religions at the Philadelphia Divinity School, addressed the evening meeting.

The central theme of the Institute was "Worship." The concentration of thought on that one topic seemed to intensify the interest. The discussion following Mr. Suter's address was helpful and participation in it was general.

Amongst the many valuable suggestions made by Mr. Suter, the following are typical: "Training in Worship is the most important part of Religious Education." "If there is a choice allowed between attendance at Church or School, the preferable choice should be Church." "Ideally the pupil should attend one Church Service and one Teaching Session, but should not be required to attend a Church Service in the School session and another at a later hour." "Do not form classes until you have competent teachers for them—encourage the pupils for whom you have no teacher to attend Church. They will derive more good than if committed to the care of poorly qualified teachers."

The Sectional Conferences, conducted by Mr. Suter, Mrs. A. H. Brown, Mr. Leon C. Palmer, Miss Clara Stockheim (in the regrettable absence of the Rev. N. B. Groton through illness) and Dr. Yerkes were earnest attempts to improve the methods of developing the devotional life of various age groups.

The evening service, at which the Church was comfortably filled, was con-

ducted by the Rector, the Rev. George H. Toop, D.D.

The speaker, Dr. Yerkes, traced the origin of worship in early times and showed how the Holy Communion includes all the essential elements of worship.

An appreciative letter received in the office reads in part:

"I would like to congratulate you and your staff on the splendid speakers you provided for our help and encouragement in Religious Teaching.

"I feel the great majority of us went home with a finer idea of worship, and a real inspiration to work harder for this wonderfully worth while goal—that of making disciples for Christ of our boys and girls."

A bountiful supper was prepared for us by Deaconess Brockman, and served by her assistants to about 450 persons.

The Sunday School Association elected as its nominees to the Department of Religious Education: Mr. Edward Fugate, Principal, J. G. Whittier Public School; Frederick J. Doolittle, Instructor in Episcopal Academy; and Miss Wharton (Miss Wharton's School).

1928 DIOCESAN RECEIPTS

TO SEPTEMBER 20, 1928

The receipts on account of the Missionary Fund from January 1 to September 20, 1928 (the date the books were closed) was \$240,681.19. Of this amount \$137,360.75 has been sent to the National Council to be credited against our pledge of \$185,000.00 which leaves a balance yet to be paid of \$47,639.25. The Diocese has also promised an additional \$15,000.00 to the National Council, if possible. In the Diocese, against the Budget of \$171,342.80 plus the overdraft from 1927 of \$14,083.81, making a total of \$185,426.61, we have received \$94,607.05, leaving a balance of \$90,819.56 yet to receive if the Diocese is to close the year without a deficit.

ARTHUR V. MORTON,
Executive Office, Treasurer.
October 5, 1928.

Parson Johnson—De choir will now sing "I'm Glad Salvation's Free," while Deacon Ketchman passes de hat. De congregation will please 'member, while salvation am free, we hab to pay de choir foh singin' about it. All please contribute accordin' to yo' means an' not yo' meanness.

Ad Clerum

"What is your chief worry?"

"Money."

"I didn't know you had any."

"I haven't."

BROTHERHOOD DIOCESAN ASSEMBLY MEETING

The first meeting of the Pennsylvania Diocesan Assembly, the vigorous successor to the old Philadelphia Local Assembly, began its season with a meeting in St. Paul's Church, Chester, Thursday night, September 27. The Rector, the Rev. Dr. Francis M. Taitt, conducted the opening service, assisted by the Rev. William R. McKean, of Old Christ Church, Philadelphia, Chaplain of the Assembly.

Dr. Taitt introduced Mr. Percival H. Granger, of the Church of the Saviour, Philadelphia, the President of the Assembly, who conducted the meeting. Mr. Granger made a brief introductory address, presenting the ideals to be approached during the coming year.

In introducing the chairman, Dr. Taitt paid a graceful tribute to the Brotherhood, welcomed them to the historic church, and said that during the thirty-five years of his rectorship there had always been a Chapter in St. Paul's. It had held its meetings and done its work without intermission; though at times it had not been as vigorous as it might be, it never had ceased to meet and to do its duty.

President Granger introduced two able and interesting speakers. Mr. Lawrence Choate, of Washington, chairman of the committee there arranging for the Brotherhood Convention, (and who had come from Washington especially for this meeting), gave a very interesting and graphic description of the Convention plans, especially the striking new features not usual at Brotherhood Conventions. Mr. Choate's pleasing personality and earnest presentation of his subject resulted in several decisions being made to attend the Convention.

Professor Arthur Holmes, of the department of psychology at the University of Pennsylvania, made a scholarly and intensely interesting address upon faith as a psychological experience, punctuating his address with many interesting illustrations, and holding the closest attention of the Brotherhood throughout.

Brotherhood singing prevailed in Old St. Paul's that night, led by the full choir in vestments, with Mr. Louis White, Choir Master at St. Paul's, at the organ. The benediction was pronounced by the Rev. Dr. Tomkins, of Holy Trinity Church, Philadelphia, who accompanied his men to the service; and those of the 236 men present who could remain enjoyed a social time with the usual refreshment in the parish house. It was gratifying to the members of the Brotherhood that more than a dozen rectors were present from many parts of the Diocese.

RULES AND REGULATIONS

The CHURCH HOUSE will be open daily from 8 A. M. to 6 P. M.; on Saturdays, until 1 P. M.; excepting Holidays, when due notice will be posted.

Evening Meetings

from October to May inclusive, should be arranged for Mondays, Wednesdays and Thursdays when the House will be open until 10.30 P. M., if required.

Reservations

for all Regular Meetings must be made through the Executive Office, Room 10.

Special Meetings

other than the above, can be arranged for, if necessary, at a charge of \$6.00 for expenses, through Rev. R. J. Morris, Room 22.

WILLIAM J. DICKSON,

Chairman of Dept. of Property.
October, 1928.

SEAMAN'S CHURCH INSTITUTE

The Clerical Brotherhood held its meeting of October 15 at the Seamen's Church Institute, 211 Walnut Street. Mr. James W. Dunn, Assistant Director of the Department of Wharves, Docks and Ferries, addressed the meeting on the Port of Philadelphia, and the Superintendent and Chaplain, the Rev. Percy R. Stockman, told of the development of the Seamen's Church Institute and its relation to the former Mission at Front and Queen Streets. The Chapel at the Institute is named the Chapel of the Redeemer, connecting the present work with the former Mission and with the Floating Chapel of the Redeemer, which was built in 1849 and anchored at the foot of Spruce Street as a center for religious work among seamen.

The members made a tour of the new building of the Institute and were served lunch in the dining room. In the afternoon the Brotherhood were the guests of the city on the "John Wanamaker," leaving the foot of Chestnut Street at 1.30 o'clock and making an inspection of the waterfront as far north as Port Richmond and south to Hog Island. During the trip the members had an unusual view of the "Graf Zepelin" which sailed over Philadelphia between 2.30 and 3.00 o'clock.

Mr. Benjamin Berry, of the Department of Wharves, Docks and Ferries, proved to be a most instructive and entertaining guide on the waterfront tour. Mr. Elmer Schlichter, of the Department, extended to the clergy the invitation to make use of the motion picture of the Port of Philadelphia, prepared by the department and available for men's clubs or other gatherings, on notice being sent to the Department or to the Seamen's Church Institute.

DEDICATION OF ST. PAUL'S (ARAMINGO) PARISH BUILDING

The Parish House of St. Paul's Church, Aramingo, was dedicated on Sunday evening, October 7, 1928, at 7.30 o'clock, by the Rev. N. V. P. Levis, D.D., Dean of the Convocation, acting for Bishop Garland. Dean Francis M. Taitt, of St. Paul's Church, Chester, Pa., gave a very stirring address. The following clergy took part in the service; The Reverends Waldmer Jansen, Frank Goostray, George Mair, Joseph Manuel and Thomas Parker. Besides the building the following were dedicated: an altar cross in memory of the Rev. Theodore Stroup; an altar in memory of William C. Lamb; a picture of the Good Shepherd in memory of Margaret Foster; four flower vases in memory of John Wilson, Edith Stearn, Michael Scherle, Katherine Scherle and William Skipton; and an altar desk in memory of Samuel and Emily Worsely. On the wall of the building appears the following tablet:

To the Glory of God
And in loving memory of
MOTHERS
who have passed on to their reward
and

A loving tribute to those who are
preparing us for our reward
October 7th, 1928

"Her children shall rise up and
call her blessed"

"Behold, Thy mother"

A reception was held on Monday evening, October 8, in commemoration of the rector's third anniversary as rector of St. Paul's Church. At this reception the Vestry advised the rector that they had increased his salary \$300.00 a year. On Thursday evening, October 11, dinner was served and 662 people were seated.

The building contains an auditorium which will seat 750 people, a large gymnasium, a kindergarten room, a kitchen, a dining room, a choir room and dressing rooms for the stage. The Rev. Percy G. Hall is the rector.

ALTAR GUILD MANUAL

Just every so often some one asks for the name of an Altar Guild Manual. One by Josephine Wood, written more than thirty years ago and now in its 50th thousand, was reprinted last year by Gorham, 11 West 45th Street, New York City. Price twenty-five cents.

BAZAAR FOR HAITI

There will be a Cake and Candy Sale at St. Margaret's Mission House, 1831 Pine Street, on Saturday, November 10, from 3 to 6 P. M., in aid of the work of the Sisters of St. Margaret, at Port-au-Prince, Haiti. Tea 25¢. Everyone is invited!

St. John's, Norristown, Dedicated



New Chancel

Sunday in the Octave of the Feast of St. Michael and All Angels was the occasion when Bishop Garland blessed the new Parish House, and the renovated Nave of the Church, and consecrated the new Chancel of St. John's, Norristown, Pa. The service of blessing marked the culmination of the rebuilding of the entire physical fabric of the Parish, which began over two years ago with the erection of a new Rectory and extended through the building of a new Parish House, a new Chancel and Chapel, and the complete renovation of the Nave of the Church. The walls, dating back to 1814, and the tower, erected some years later, alone remain of the old structures.

The new work and rebuilding has been done in the decorated Gothic style, simple on the exterior, but beautifully colorful within, under the designs of Edward T. Boggs, a Philadelphia churchman and architect. The new Chancel contains Choir and Sanctuary, adorned with many memorials and thank-offerings, the Chancel itself being

a memorial to all the former Rectors of the Parish. The high Altar is of marble, having been made in Italy, and is, along with the new Rectory, a memorial to Harriett C. Prevost. Behind this Altar is a carved oak triptych, our Lord reigning as the great High Priest being the central figure, the work of Oberammergau craftsmen. All the woodwork is of hand-carved oak, the clergy and choir stalls, communion rails, sedelia and organ screens having been done by the firm of Gerald Evans, Philadelphia. The chancel floors are of Italian marbles, while the aisles and crossings of the nave are of red, Welsh tiles. The ceilings of the nave and chancel, as well as all the carved woodwork and some of the stone work, are painted in bright colors and gold to form a decoration of sixteenth century motif. A new, three-manual Austin organ has been installed, which is to be blessed in the near future.

Adjoining the chancel is the Lady Chapel, entered from the nave through an old Italian grille of wrought iron.

The Altar in the Chapel is the old high altar, behind which has been erected a beautiful reredos of carved oak, in the centre of which is a wood carving of the Madonna of the Tabernacle, the work of Alphonse Van Roelen. Here again the wood work—reredos, rails and credence table—have been highly colored and gilded. The vaulted ceiling of the Chapel and the rich colored glass add much to the beauty of this part of the Church, where the daily Eucharist is offered.

Throughout the Church all wooden window frames have been removed and stone mullions have taken their place. These are gradually being filled with richly colored stained glass, the work of the same firm who furnished the Altar and triptych and did the entire decoration of the Church—Calvert, Herrick & Riedinger, of New York. The windows of the Chancel, Bavarian glass from the old Sanctuary, depict the life of our Lord. In the Nave seven of the large windows will contain scenes in our Lord's life or the Acts of the Apostles associated with the sacramental rites of the Church. The remaining three depict our Lord delivering the Sermon on the Mount, praying in the Garden of Gethsemane and the Transfiguration, while the large window in the vestibule will contain scenes in the life of St. John. All the windows will be memorials, four of which are in place, the others being installed as they are completed in the studio.

An interesting feature of the rebuilding period is the fact that the work of the Parish was carried on in full activity during those two years. The Rectory, having been finished first, provided in its solarium the Chapel where the daily Eucharist was celebrated, while the large basement was used for Guild meetings and the Primary Department of the Church School. The old Parish House had been demolished as well as the old chancel, so that the only other building was the nave of the Church. A wooden partition closed off the chancel end and during one whole winter canvas screens filled the large gaps in the walls where the stone mullions were replacing wooden frames. Here the Sunday services and Church School sessions were held uninterrupted.

The outside rear wall of the chancel has a life-sized Calvary group of stone embedded within it, which dominates the Churchyard. Beneath the Calvary is an altar made of a solid block of limestone, weighing several tons. Within this old Churchyard are buried the bodies of soldiers representing every



St. John's Rectory

war, from the Revolutionary War on, in which the United States has engaged.

At the Service of Blessing, Bishop Garland officiated, with the Rev. Richard Morris as Chaplain. The Rector, the Rev. James M. Niblo, sang the Choral Eucharist. Among the Clergy present were the Rev. Stanley West, Dean of the Convocation; the Rev.

Clarence E. Ball and the Rev. A. L. Urban.

The total cost of the building project has been in excess of \$350,000, borne in equal parts by the congregation and the present Rector of the Parish, who has the privilege of ministering in the Parish in which he grew up and from which he entered the ministry.

LAY READERS' LICENSES

The attention of the Clergy is called to the fact that the licenses of all Lay Readers in the Diocese expire at Advent. If, therefore, you desire to continue to avail yourself of their services, or to use other men, kindly make application for the issuing of the necessary license. *A special license* is required for them to make Addresses and should be so noted.

Yours very truly,

RICHARD J. MORRIS,
Secretary to the Bishop.

"When on you a task is laid,

Do it.

Jump right in, don't be afraid,

Do it.

Leaders never walk about

Giving work to those they doubt,

So when they have picked you out

Do it."

You should not grumble when you meet a crark; he may give you a suggestion that will make you a self-starter.

RECTOR TAKES DAUGHTER OF CLERGYMAN AS BRIDE

The Rev. John M. Weber, rector of St. James Church, Hestonville, Philadelphia, was married to Miss Kathleen Mary Irwin, in St. Luke's Church, Germantown, on St. Luke's Day, October 18.

The marriage was performed by the bride's father, Rev. S. P. Irwin, assisted by Rev. C. J. Harriman. The Rev. Frank Goostray, rector of St. John's Free Church, was best man, and the ushers were the Revs. Thomas Parker, Percy Hall, John McGrory and Henry D. Baldy.

After a honeymoon to Bermuda the bride and groom will return to St. James' Church where Mr. Weber has been rector for six years.

Now we have an Archbishop, if one may believe what one reads in the papers. An Alaskan newspaper salutes the return of the new Archdeacon to Nenana as "The Very Right Reverend L. F. Kent, Archbishop of the Yukon."

A faithful enemy is more desirable than an unfaithful friend.

IN MEMORIAM

Sunday evening, September 9, Miss Mary Hobart Hare, aged eighty-four, entered into the larger life of Paradise.

A descendant of Bishop Hobart, daughter of Dr. Hare, one time Dean of the Philadelphia Divinity School, and sister of Bishop Hare of South Dakota, Miss Hare was born and lived under the influence of a great tradition of high character and devoted loyalty to the Church. She enriched it with her own gracious personality.

Practically all her life Miss Hare had been a great sufferer from ill health, almost to the point of semi-invalidism. A strong will would submit only to a partial limiting of activity. A keen and active mind kept her interests wide and generous. A delightful sense of quiet humor kept her judgments balanced and kindly.

During the later years of her life it had been the privilege of the one who writes these words to minister to her in the pastoral relation. Constantly one was struck with the way Miss Hare had learned the secret and goal of Christian living. Out of what the days brought to her, whether of pleasure or pain, she was always wringing the sweetness of likeness to Christ, Whom she trusted completely, loved devotedly, and followed loyally. So it came about that she had the gifts of patience and understanding sympathy for others and a great capacity for friendship. In a very considerable circle for one so much shut in, she won and held respect, admiration and affection. Hers was a fine life, full of years, now garnered like ripe grain into God's storehouse of saints, and leaving to her many friends the memory of a strong and gracious personality, for whom they thank God and take courage.

Besides many nephews and nieces Miss Hare is survived by her sister, Miss Elizabeth Hare, who had been her constant and devoted companion.

The Burial Office was said in St. Michael's Church, Germantown, Philadelphia, and interment was made in the Churchyard of St. James The Less.

The clinic and dispensary at Sagada, Philippine Islands—not a hospital—where Miss Tavener, a nurse, has been in charge, treated 17,916 cases during the year, and in addition to these there were 2933 cases treated in forty-eight little towns around Sagada. Miss Tavener's report includes also: "Horses treated, 5; dogs, 4; cats, 6; chickens, 2."

Little deeds of kindness

Sprinkled through the land

Help God's wondrous Kingdom

To develop and expand.

Mission of the Transfiguration



Confirmation Class and Congregation of the Mission of the Transfiguration, Seventh and Bigler Streets, Sunday, September 23, 1928.

First Class since Mission was moved to new site.

Since January 1 the congregation of The Mission of the Transfiguration have known what it means to be really busy, and while others played during the extremely hot months of June, July and August, they toiled laboriously. On that date the Chapel started on its journey over the waste lands of South Philadelphia, from Stonehouse and Stampers Lanes to its new site at Seventh and Bigler Streets. The distance is only about four city blocks, but it took three and a half months to make the trip. At last, about the middle of April, it was settled on its new site but much the worse for moving. It resembled a huge and badly damaged dry goods box more than it did a chapel. Many of the windows were smashed, the doors warped and badly splintered, the belfry was knocked off the roof and destroyed, the church bell was mislaid, all the screens were demolished, several boards were ripped off the sides of the Chapel, the roof leaked in a hundred spots, the leaks had ruined the walls and ceiling, and as there were no city improvements extending that far south in Philadelphia, the Chapel was stranded on a dump, a near wreck and useless. For once in the life of the Chapel they knew the meaning of despair. To tackle single-handed the job of repairing that building and putting it in fit condition for divine worship made their hearts miss a beat every time they thought of it. They knew, however, that their reputation as organizers and missionaries was more or less

at stake and that they did not dare to even dream of failure. So they screwed up their courage as tight as they could and went at the job, praying for a miracle to happen.

First they made application to the proper authorities at City Hall for permits to open up Seventh Street and also Bigler Street for the purpose of laying pipes for water, sewage and gas. Next they made application to the U. G. I. and the Electric Company for service. The gas company rejected their application until they would guarantee to pay half the expense of running a gas main from the nearest source of supply to the Chapel. Then the electric company refused service until they ripped out the old wiring which they said was defective, and re-wire the building; which, of course, they did. Then they engaged a carpenter to reset the windows, replace all the boards that had been ripped off the Chapel, build new toilet rooms on each side of the building, re-glaze the windows, tear out the rotten wood work caused by the melting snow and soaking rains of the winter, make new screens and doors, repair the interior of the Chapel, build new front steps and erect a new belfry. This took over four weeks' steady work making repairs. Following the carpenter, came the plumber and electrician. The plumber installed two sets of toilets and the gas heating system. The electrician did the rewiring of the building and the installing of the meter. Then came the

roofer, who tore off all the old roof and replaced it with an entirely new roof. Then came the painter, who painted every part of the building inside and out. Then came the bucket and broom brigade, and after they had removed all the furniture from the Chapel they scrubbed and polished everything that was dirty—the floors, the windows, the walls, etc. Some overly curious person counted and declared it took 60 buckets of water to get rid of the dirt. All the furniture, including the chairs, closets, organ, altar, prayer stools, lectern, pulpit, etc., were oiled and rubbed and polished 'til they reflected like mirrors. When everybody got through with his particular job you would never have recognized the old Chapel, it looked so brand new.

While superintending these many activities they occupied their spare time making a survey of the neighborhood, so as to get a line on what they might expect to work upon in the future. They found that the deeper they dug the richer the soil. It did not take many days of visiting to realize they had chosen an ideal spot to locate the Mission.

On Sunday, May 27, just five months after the Chapel had been removed from Stonehouse Lane, they celebrated their reopening. At the morning service there were present 39 persons. The Sunday School attendance was 34 scholars, and 32 persons attended the evening service. Part of this service was held in

the dark because the electric company had failed to give them service.

From the reopening Sunday up to the present time, the prospects of the Mission have grown steadily brighter. Again the work is thoroughly organized and many societies have been created, all of which are extremely active and fully attended.

The Chapel was midway between Stonehouse and Stammers Lanes and Seventh and Bigler Streets in its journey across the dumps of South Philadelphia last February, when the Mission should have had its annual Confirmation service. Under such conditions it was, of course, impossible to have the service. In order that they would have a class to present before the end of 1928, they worked hard the whole summer—visiting, teaching, exhorting, christening and doing a score of other things to make a Confirmation Service possible. They succeeded in their undertaking, and on Sunday afternoon, September 23, Bishop Garland visited the Mission and confirmed a class of 19 men and women, boys and girls.

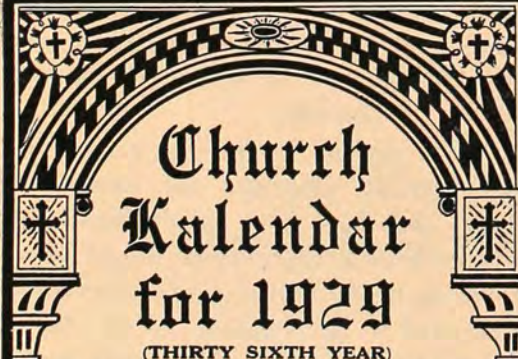
Most persons would not want their own way if they could have it.

Few of us become round-shouldered from bearing one another's burdens.

The charity that begins at home does not often go outside looking for work.

It was Christ's perfect confidence in God that kept Him from ever losing His nerve or His poise.

Sometimes it is a good thing for us when things turn out bad.



Church Kalendar for 1929

(THIRTY SIXTH YEAR)

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CONFIRMATION APPOINTMENTS FOR NOVEMBER AND DECEMBER

November 2.—Friday.

Evg.—Norristown, All Saints.

November 4.—XXII Sunday After Trinity.

A. M.—Pottstown, Christ.

Evg.—Phoenixville, S. Peter.

November 7.—Wednesday.

Evg.—Conshohocken, Calvary.

November 9.—Friday.

Evg.—Phila.—S. Mary, Manayunk.

November 11.—XXIII Sunday After Trinity.

A. M.—Oaks, S. Paul.

P. M.—Valley Forge, Washington Memorial.

November 14.—Wednesday.

Evg.—Phila., Advent.

November 16.—Friday.

Evg.—Phila., S. Mary of The Annunciation.

November 18.—XXIV Sunday After Trinity.

A. M.—Bridgeport, Christ.

Evg.—Whitemarsh, S. Thomas.

November 21.—Wednesday.

Evg.—Meadowbrook, Huntingdon Valley Chapel.

November 23.—Friday.

Evg.—Phila., Grace, Mt. Airy.

November 25.—Sunday Next Before Advent.

A. M.—Phila., S. Paul, Chestnut Hill.

Evg.—Phila., Epiphany, Germantown.

November 28.—Wednesday.

Evg.—Phila., Nativity Chapel, Germantown.

November 30.—Friday.

Evg.—Andalusia, Redeemer.

December 2.—First Sunday in Advent.

A. M.—Phila., S. Martin, Oak Lane.

Evg.—Rockledge, Holy Nativity.

December 7.—Friday.

Evg.—Stonehurst, S. Giles.

December 9.—Second Sunday in Advent.

A. M.—Phila., S. Martin, Chestnut Hill.

Evg.—Phila., Ascension, Rhawnhurst.

December 12.—Wednesday.

Evg.—Phila., S. John Baptist, Germantown.

December 13.—Thursday.

Evg.—Phila., S. Barnabas, Germantown.

December 14.—Friday.

Evg.—Phila., S. Timothy, Roxborough.

December 16.—Third Sunday in Advent.

A. M.—Phila., S. Alban, Roxborough.

Evg.—Phila., S. Luke, Germantown.

December 19.—Wednesday.

Evg.—Phila., Emmanuel, Holmesburg.

December 20.—Thursday.

Evg.—Phila., S. David, Manayunk.

December 21.—Friday.

Evg.—Phila., S. Stephen, Bridesburg.

December 23.—Fourth Sunday in Advent.

P. M.—Phila., S. James the Less.

Evg.—Phila., S. Peter, Germantown.

DEDICATE MEMORIALS AT EPIPHANY, GERMANTOWN

On Sunday, October 7, at the 11 o'clock service, the Memorials recently installed in the Church of The Epiphany, Lincoln Drive and Carpenter Lane, were dedicated in an impressive service before a large congregation. The service also took the form of a Church rededication. About a year ago the Rector and Vestry undertook a definite scheme for the beautification of the Church, and the Memorials dedicated give witness to the completion of a large part of that program.

The Reredos has been raised and extended, and particularly fine and beautiful work executed, bringing out in relief the handsome carving. Four painted windows of richest blues and rubies beautify the Sanctuary. In the nave, two stained glass windows have been installed as part of a suggested plan of windows portraying the life of Christ. The first window depicts the Call of Matthew and the Call of the Fishermen. The other window is entitled the Sermon on the Mount and the Great Commission, the latter showing Christ sending the disciples out to publish the Gospel, preached by Himself in the Sermon on the Mount.

All of the wood-work in the Church has been darkened, and the walls decorated in contrast to the darker wood-work; new illuminating floodlights, as well as two sanctuary lights, have been placed in the Chancel. It is also planned to replace the present lighting system in the nave, and in the early spring to plant small trees and shrubs around the church building.

The Epiphany was started as a mission under the late Archdeacon Brady in a house on Carpenter Lane near McCallum Street during the summer of 1898. The present Church building was erected in 1901; the Parish incorporated during 1902; the Chancel built in 1905, and the Sanctuary and porch or entrance completed in 1907. The Fall of 1917 saw the completion of the magnificent large Parish House.

Many a man's pessimistic view of the world is due to his acquaintance with himself.

At the General Convention the Bishop who was most honored by the Bishops and Lay Deputies was the Rt. Rev. Peter Trimble Rowe

The whole Convention arose as a body when he was introduced

The Rt. Rev. Peter Trimble Rowe was born in Toronto, Canada, on November 20, 1856. He was graduated from Trinity College, Toronto, in 1878, and received the degree of Master of Arts in 1882. He was ordained deacon November 14, 1879, by Bishop Fauquire and advanced to the priesthood by the same prelate in November, 1880. The first five years of his ministry were spent in self-sacrificing labors at the Indian Reservations at Garden River, Ontario, along the shores of Lake Huron, and on the Island of St. Joseph and Cockburn. In this difficult field he did much of his traveling in small boats in the summer, and on snowshoes in the winter. In July, 1884, he was appointed to the growing and important mission at Sault Ste Marie, Michigan, where he found upon his arrival but six communicants. He went to work, however, with the determination to make a success, and in a few years was enabled to record some 250 communicants, with other missions established at Bay Mills, Pine Rest, Donalson, Sugar Island, Stevensburg and Detour.

The confirmations during this period averaged over twenty each year, and during his ministrations of twelve years at Sault the Parish Church, St. James, was enlarged three times. In addition a substantial rectory was also built and a beautiful and attractive chapel erected at Bay Mills. So he was not only a successful pastor, but proved himself also to be a man of public affairs, keeping in touch all the time with every movement that had to do with the general good of the community, morally, socially, politically and religiously. He served at one time as Commissioner of Schools for the Chippewa county and as special examiner of the City Board at Sault Ste Marie.

As a preacher, pastor and administrator he was unexcelled, and with these qualifications together with his keen and active mental equipment, being a good Hebrew and Greek scholar and able to speak in six of the modern languages, he began to attract attention, and his name and work were becoming well known throughout the Church at large. When the House of Bishops, therefore, began

to cast about to secure the proper person to undertake the important oversight of the new missionary jurisdiction of Alaska, it was natural that their choice should fall upon Mr. Rowe. It seemed as if in the working of Providence this man, by his special training and equipment, had been set apart for the peculiar hardships, burdens and responsibilities of the vast and then unknown frozen zone in which the Church was henceforth to open new fields of missionary effort and activity.

The choice was made at the General Convention of 1895, meeting in the City of Minneapolis, and without a single dissenting vote. He was consecrated in St. George's Church, New York City, St. Andrew's Day, November 20, 1895. The Rt. Rev. Dr. Doane, of Albany, was the consecrator by appointment of the Presiding Bishop. He was assisted by Bishops Potter, of New York; Davies, of Michigan; Leonard, of Ohio, and Brooke, of Oklahoma. The attending presbyters were the Rev. Messrs. John McCarroll, of Detroit, and Henry Beer, of Redwood, Minnesota. Several other Bishops were present in the chancel and assisted in the service of consecration. The large congregation that was gathered in the Church was evidence of the great interest which this new field of missionary labor had awakened in the hearts and minds of all churchmen, and especially in him whom the Church had appointed to guide and foster it. The reception that followed at the Church Missions House that evening, attended by bishops, clergymen, laymen and women, gave still further evidence of the confidence placed in this new missionary leader, upon whom now rested the future welfare of the Church's work in Alaska.

On the morning of December 16, 1895, a service was held in the chapel of the Church Missions House to take leave of the Bishop, who on that day turned his steps from New York toward his distant field of labor. He spent his Christmas at his old home in Sault Ste Marie, and thence, in January, turned his face toward Alaska.

In March he reached Seattle, and on the twenty-fourth of that same month landed at Juneau, the Rev. Mr. Beer ac-

companying him. Leaving Mr. Beer at this place, where he had been appointed to labor by the Board of Missions, the Bishop proceeded by sleigh and snowshoes to cross the country to the Yukon River, a journey of extreme peril and hardship, but faced with courage and determination, traits which ever characterized this undaunted hero of the Cross, and gave him power to conquer the fierce force of the blizzard, and the extreme chilling effects of the low temperatures. The field assigned Bishop Rowe was all Alaska, a country of some 600,000 square miles, but with a population of only 70,000 people, chiefly Indians and Esquimos.

It is impossible in this brief sketch to go into all the details of Bishop Rowe's Episcopate since that day of his consecration in 1895 to the present time. The solemn vows that he assumed on that auspicious occasion, when he was consecrated to the office of a Bishop in the Church of God, have been faithfully kept, and the offices most effectually administered. His name has become the house word in every hamlet, camp and town throughout the length and breadth of the land and is held in reverence and respect by prospector, miner, Indian and Esquimo from Wrangel to Circle City and from Fairbanks to Nome and Point Hope. At his coming to Alaska the Church had missions at Anvik and Point Hope and Fort Adams. Today there are no less than forty-two different missions, with hospitals at Fairbanks, Valdez, Ketchikan, Fort Yukon, Nenana and Tanana, and splendidly equipped schools at Anvik, Nenana, Ketchikan and Point Hope. The three clergy in 1895 have become fourteen today, with twenty-one women workers ministering not to a mere handful of communicants, but to over a thousand, whose contributions for the support of the work exceed \$25,000 per annum.

Surely as one studies the record of this man of God and the wonderful things that have been accomplished by him in Alaska, there never should be a doubt as to the utility of Christian missions, and to the obligation of all Christian people to aid and support such work whenever opportunity is afforded.

What a good many people need is a censor for their tongues.

Perfection is that state of life which a man reaches just before he dies; realizing that it does not exist.

The reason there are so few angels on this earth is that they are all needed in heaven.

The world owes every man a living, but he must collect it.

Christ indeed died for your sins, but you must tell Him about it in order to be redeemed.

There are those who are continually "seeking a sign" and will not believe in it when it is received.

CANADIAN BISHOP-ELECT LOST FOR TWO WEEKS

EDMONTON, ALTA.—Lost for nearly two weeks in the wild reaches of Great Slave Lake and the Mackenzie River on a small steamer, hampered by engine trouble, low water, storms, and rapidly forming ice, the Rev. A. W. Geddes, Bishop-elect of Mackenzie, and the Ven. Archibald L. Fleming, Archdeacon of the Arctic, have returned to civilization after grave fears for their safety had been expressed.

The two clergymen, returning from a visitation to the northern portion of the Dioceses of Moosonee and Mackenzie, left Ahlaviik September 12 on the Hudson Bay Company steamer *Distributor's* last trip of the season, before ice and low water should close the Mackenzie to navigation, bound for Fort Smith, near the head of the Great Slave River, on the border line between the provinces of Alberta and Mackenzie. When the ship was eight days overdue, and unreported since leaving Ahlaviik, company officials expressed fear that the ship had been either sunk or stranded far from civilization in the wild, ice-bound country through which the Mackenzie and Great Slave Rivers flow.

On October 4, however, the *Distributor* steamed safely up to Fort Smith, with its thirty passengers and crew of twenty well and safe. The steamer had been delayed by dynamo trouble, low water, and storms on Great Slave Lake, but was fortunately able to escape all these perils in time to avoid the icy grasp of winter which closes all of the Canadian Northwest from October to late spring.—*The Living Church*.

AT EVEN-TIDE

A young minister, victim of tuberculosis, dying at a distant sanitarium, left these verses among his effects:

At eventide, O Lord, I bring Thee back
Tired hands and wearied feet,
Attempts that failed, of these alas! no
lack,
And efforts incomplete.

No sheaves of ripened grain my garner's
fill;
No barns with bursting store;
No happy herds contented, roam at will
My empty pastures o'er.

And yet, O Lord, I have not shirked
Thy task
Nor path of dalliance trod;
A life set free from pain I did not ask,
Nor shrink beneath Thy rod.

Too well, alas! I know I have not gained
The ends for which I toiled;
I bring Thee nothing—but a life unstained,
Hands empty—tho' unsoiled.

Not mine perchance to join the conquering song
Of Thy white-robed host,
Not mine to move amid the happy throng
Who won where I have lost.

But is there not some lowly nook, I pray,
Where I, unseen of them,
As Thou dost pass on Thy triumphal way,
May kiss Thy garment's hem?

—LEWIS REDMER DALRYMPLE, 1909

A great missionary died in Zulu Land last year—Archdeacon Johnson—who had worked there since 1879. There were no Christians where he began, and there came to be many thousand during his lifetime. Aided by the S. P. C. K., he built more than forty churches. A fearless, single-hearted man, whose whole soul was in his work. He was both priest and doctor, and though he was seventy-eight, his death was the result not of overwork, but of blood-poisoning caused by extracting the tooth of a diseased native.

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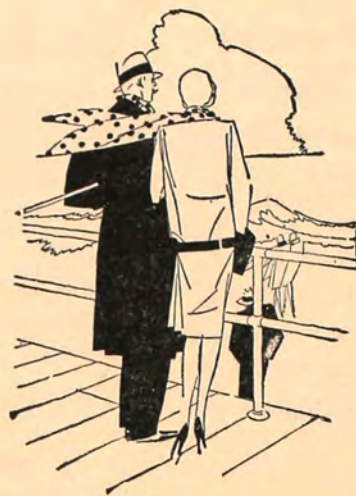
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A Canadian missionary, Mrs. H. C. Watts, transferred from the disturbances of northern China to peaceful Japan, writes: "Japan seemed at first to offer dull contrast to our old field. No war, no bandits. Everything worked like clockwork in a perfect system of law and order. Trains started on time. Streets blazed forth cleanliness. Where was the filth and squalor and poverty of our former days? We missed the squeaking wheelbarrow, the friendly donkey, the street calls, and all the other things that had grown dear and familiar to us in China. Efficiency seemed written over everything, and this, to our Chinese eyes, ears and noses, spelt dullness."

After six months in Tokyo, she went to a small Japanese city, from which she writes: "We are tremendously happy to be here. To anyone coming from China where crowds throng our meetings, the work at first seems very slow. But the longer one is here, the more convinced one is that the work is solid and lasting. One by one they are entering the Kingdom, and little by little the nation is bending to the influence of the Spirit of Christ. Young men and young women are reading—thinking—questioning—and God is working in their hearts. There is nothing spectacular about it. Step by step, stage by stage, the new world is being created: and we are glad that we are here to help in this magnificent task. May your prayers continue for Japan, that she may discover more and more of God's Truth, Beauty, and Love; and express these ever more fully in her life and character."



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Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

REV. A. A. LAMB

The Reverend Addison Atkins Lamb died in the hospital at Coatesville on Sunday evening, September 16. He had been ill for several weeks with a nervous breakdown, which affected his heart. Mr. Lamb was born in Clarksboro, N. J., on June 4, 1887, the son of the Rev. James H. Lamb, who was Rector of Old St. David's Church, Radnor, for many years. He received his school education at Lauderbach Academy and Brown Preparatory School in Philadelphia. He attended S. Stephen's College and Steinmann College, graduating from the Seminary at Alexandria in 1898. He was made Deacon by Bishop Scarborough, of New Jersey, that same year, serving his Diaconate at the House of Prayer at Branchtown, Philadelphia. In 1901 he was ordained Priest by Bishop Whitaker and became Curate at the Church of The Mediator, where he remained for five months, when he accepted a similar work at the Church of Our Saviour, Jenkintown. From 1903 until 1908 he was Rector of Christ Church, Eddington. In the latter year he was called to the rectorship of the Church of the Trinity, Coatesville, where he remained until his death, being also Priest in charge of Ascension Mission, Parkesburg, from 1911. Of a most kindly and genial disposition, he endeared himself very greatly to all his parishioners and many friends.

MRS. ELIZABETH Y. HALSEY

Elizabeth Yarnall Halsey entered into life eternal on Wednesday, October 10th. She was the wife of the Rev. James Biddle Halsey, of the City Mission, and a daughter of the Rev. Thomas Coffin Yarnall, for many years Rector of St. Mary's, Hamilton Village, Philadelphia. A Requiem Eucharist was celebrated in St. Michael's, Germantown, and the burial was in the churchyard of St. Timothy's, Roxborough. Mrs. Halsey is survived by her husband; two sons, and two daughters: The Rev. Frederick Biddle Halsey, Francis Yarnall Halsey, Elizabeth Halsey, and Mrs. Clarence Prentice May.

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FIELD DEPARTMENT

The Field Department of the Diocese of Pennsylvania wishes to thank the clergy very much indeed for their splendid co-operation. The replies to the letter from the Field Department were almost overwhelming; 140 Parishes and Missions asked for a missionary speaker on Sunday, October 28, or the following Sundays. The Speakers' Bureau of the National Council gave every assistance, but found it impossible to send more than forty speakers to this Diocese.

If the clergy will have patience the Field Department will see that a suitable missionary speaker will be provided whenever desired. Meanwhile the Department again wishes to express its thanks and appreciation, for nothing can be done in the Diocese without this spirit of co-operation.

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CONVOCATIONS

The Convocation of West Philadelphia held its regular autumn meeting in St. George's Church, West Philadelphia, on October 3, 1928. Dean Cox presided and the usual routine business was attended to.

The Convocation of North Philadelphia held its autumn meeting at St. Luke's, Kensington, on October 9, 1928. Reports from the missions showed favorable progress. The Woman's Aid had been remarkably successful in raising funds through the summer, and were able to care for the extra repairs upon the roof of St. George's Church.

There was a beautiful personal tribute given by the Convocation to the Rev. Charles Lockwood Fulforth, as he was leaving the Convocation after thirty-five years of service.

The Convocation of Germantown met at St. Luke's, Bustleton, on October 16. Dr. Washburn, who preached at the opening service, gave a very earnest address, speaking about impressive incidents at the General Convention. There was such a large number present that the hall was filled, with every chair taken at luncheon.

At the afternoon meeting, the Dean offered his resignation, as his four years of service had expired, and the Rev. Llewellyn N. Caley, D.D., was elected Dean of the Convocation of Germantown.

The Woman's Aid reported that the Garden Party and their pledges had enabled them to pay \$2000 to the Diocesan Campaign for Missions and Institutions. Thus \$4000 of the \$10,000 promised has been paid.

The Convocation went on record concerning the need of a lot near Ogontz Avenue and City Line.



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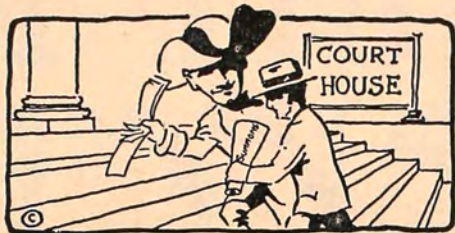
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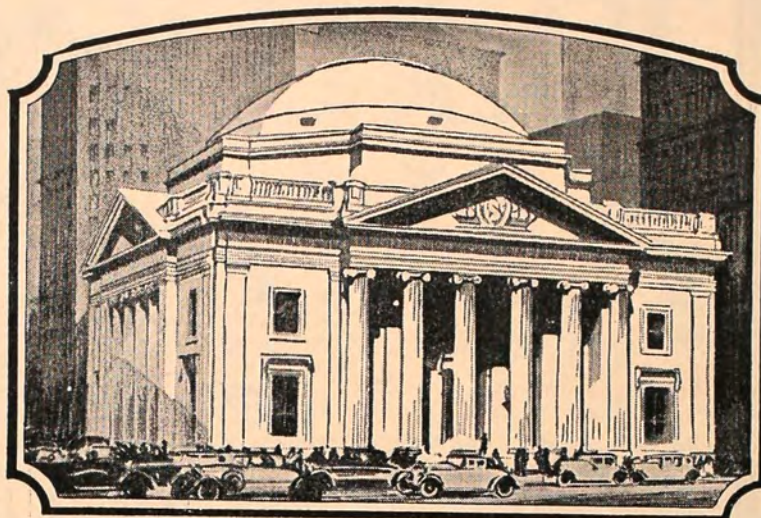
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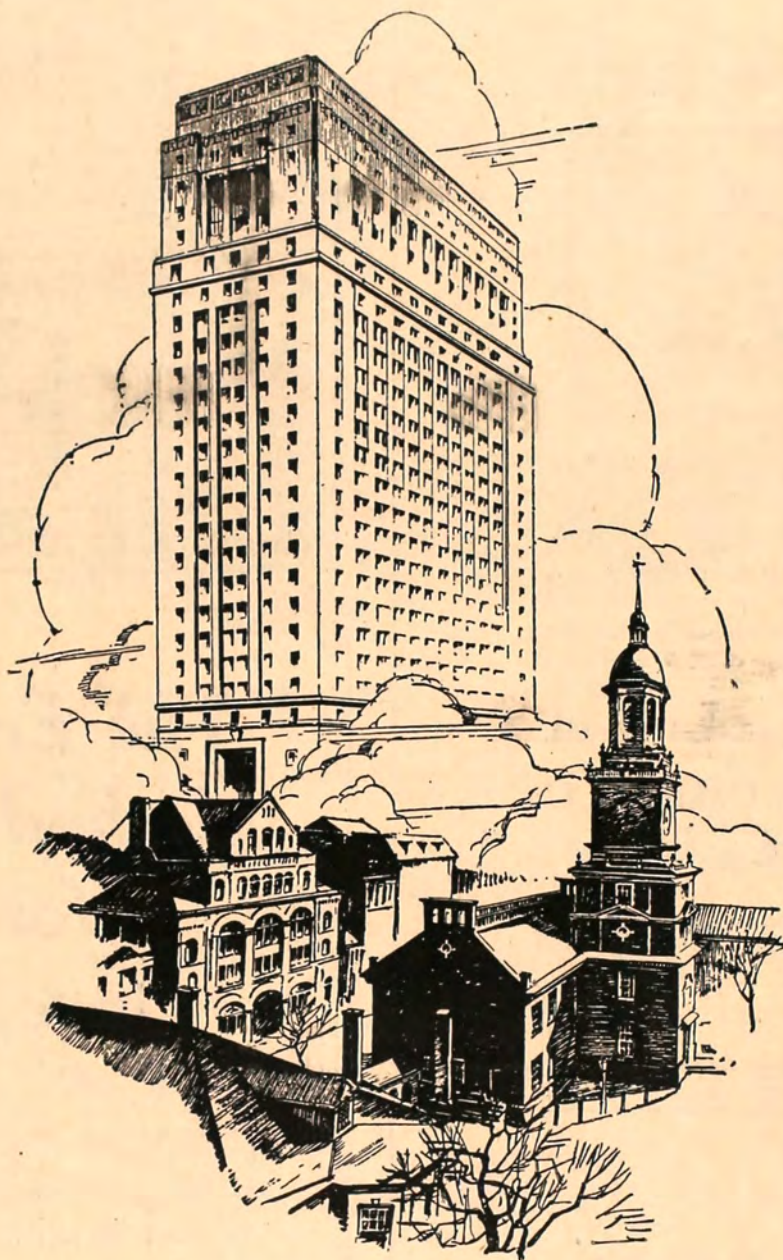
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